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VOLUME XLV. CHICAGO, UAGUST 2, 1900. NUMBER 23

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# UNITY

VOLUME XLV. THURSDAY, AUGUST 2, 1900. NUMBER 23

The corporation counsel of Chicago is preparing an ordinance looking to the suppression of disagreeable noises in the city. It is to provide against "barking dogs, midnight cats, street musicians, unloading coal before seven o'clock in the morning, etc." This is well, but the nerves of sight are more highly wrought and more sensitive than the nerves of hearng. If the common council will only remove the ugly sights, Chicago can endure for a while longer the ugly sounds.

---

No more important and probably no more interesting convention will be held next fall than that of the National Municipal League which is to be held in Milwaukee. Various problems connected with city government will be considered by those particularly qualified, among whom will be Alderman Washington Gladden, of Columbus, Ohio; Rev. Albert Lazenby, of Chicago, and recently of Glasgow, who will speak on "The Government of the City of Glasgow."

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The editor of the *Cosmopolitan,* John Brisben Walker, in the July issue of that magazine, sees no remedy for the evil of trusts but governmental ownership, and thinks that when we put such important trusts into the hands of our civil service we will have a civil service that can be trusted. He says: "I challenge any reasoning mind to arrive at any other goal than public ownership. . . . Let us brace up and look the situation fully in the face."

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*The City and State* gives a list of articles found and taken by some soldiers in a Filipino home for the conniving at the looting of which a military officer has been reprimanded: "One silver watch, two hypodermic syringes, one diamond glass-cutter, one bugle, three silver-headed canes, one double-barreled shotgun, one parasol, one lot of coins," etc., etc. But these Filipinos are "naked savages," "not capable of self-government." They need the protection and compulsory guardianship of the United States.

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The League for Social Service, of which Dr. Josiah Strong is President, the central office of which is in New York City, is doing much in the way of throwing light upon industrial questions by means of lantern slides. In so doing it is a prophecy of the large and new use of the camera. If the thousands of amateurs who are playing with their kodaks, wasting good plates upon one another, would turn their lenses upon the life of today as it is imbedded in the hard circumstances of country toil, city filth, village indolence, they would soon bring together a body of witnesses that could not be impeached, the logic of which would drive even the indifferent into earnestness and sincerity.

An Illinois country paper reaches our exchange table that takes for its motto: "Orthodox in Religion and Independent in Politics." Many other papers that reach our exchange table might be represented by the motto "Independent in Religion and Orthodox in Politics." In either case the motto is a dangerous one and the only hope for either class lies in the fact that they may live above their motto, for the motto indicates a fatal distinction that divides one's religion and one's politics. He is only half an "independent" who does not realize that independency must reach through his whole life and cover his entire thinking, or he is no independent. His conclusions concerning religion or politics may be orthodox or otherwise, but they must be his as the result of personal inquiry, individual preference, rather than by the traditional inheritance and majority vote which are the criterions of othodoxy.

---

The Rev. Alexander Dowie must be voted "a success" as that word is interpreted by the commercialism of today. Before us lies *The Coming City,* volume one, number one, a handsome fortnightly of sixteen pages, profusely illustrated. The paper is published in the interests of "Zion City," which is now being established in the vicinity of Waukegan, Illinois, a city whose details are more clearly set forth than the restored Jerusalem in the prospectus issued by Ezekiel. It is to be a great industrial city where there will be no strikes, no saloons, tobacco shops nor drug stores. The first great industry it will undertake to plant will be the Zion Lace Factory, which is to be transferred from Beeton, Nottingham, England, the proprietor having become a convert to the Dowie gospel. Let him who may divide the truth from the error, the ideal from the fantastic, in this man and his schemes; when this is done it will be safe to say that his triumphs come from the truths he represents rather than the absurdities with which they are intermingled.

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In these columns we have already said that the supreme issue in American politics today is the question of militarism in the practical form of armed aggression. If the word "imperialism" is too vague, let us call it the attempt to force democratic forms of government upon reluctant and, if you please, undeveloped races. No better evidence of the essential truth of this claim need be offered than the line of attack outlined by the leaders of the two great parties. The speeches of McKinley and Roosevelt foreshadow the republican campaign. As little as possible was said about the Philippines, as much as possible about the danger of free silver and the absurdities of the "sixteen to one." The democratic leaders, on the other hand, are anxious to have as little to do with the silver as possible with consistency, as much to do with imperial-

ism as possible. The anxiety of the one party to avoid the issue on this line, the determination of the opposition to force the issue is evidence that they mutually agree that this is the point upon which the American conscience is now at work, that it is the question which will settle and unsettle votes, and if it could only be made a clear and single issue and the American voter could be released, for the time being, from his traditional prejudices and conventional loyalties to his party, this question would be settled, as we believe by an overwhelming vote, that would be a reiteration of the Declaration of Independence, a vindication of the faith of the fathers that conquest is not for republics and standing armies are not necessary to or consistent with democracy.

## What Are We Going to Do About It?

This is the ever recurring question asked by those who rise from a reading of Ruskin, a study of William Morris and discussion of the motives and ideals of Tolstoi, or return from a visit to the Hull House in Chicago or a meeting in the interest of the sweatshop workers or the fresh air fund, or in any other way are stirred by the profound social problems and questions of the day.

It is a question difficult to answer, one which may not be wisely answered by any one in these days, but which suggests clearly some tentative and partial answers, some of which we venture to believe are the following:

1. Believe there is *something* to be done, have faith that justice is attainable in this world, that equity is not a dream and that the idealist is a wise man and not a fool.

2. Do *something,* remembering that emotion unrelated to action is debilitating, that sentiment unharnessed to deed leads to sentimentality; remember that to shed tears of sympathy for the unfortunate, to feel an indignation concerning injustice and yet to lead selfish, indulgent lives, is to deaden the conscience, to prepare the way first for hypocrisy and then for stolidity and imbecility.

3. Simplify your own wants. Remember that complexity and costliness are inseparably connected with that commercialism and conventionality that are antagonistic to the plain living that leaves enough to go around. Simplicity of dress, simplicity of diet, simplicity of speech are protests possible to every one.

4. Declare your independence. Help break the fetters of conventionality anywhere and everywhere. The obvious obstacles to a better social order lie in the tyranny of religious bigotry, political partisanship and social caste.

5. In the spirit of this independence say what you think and think what you say about it. Have a conscience as to your little part in the social adjustment.

6. Cease to dismiss serious subjects with a joke, call not that a "fad" which is a reform and do not ease your conscience by calling him a "crank" whom God has annointed as a prophet.

"What are we going to do about it?" Let us begin to do those easy things, at least the things which we can do individually, then the next thing to do will appear and the way to do it will also become apparent. The real danger of our times is not lack of vision but lack of faith in that vision. What is known as "Society" is not a thing wanting in feeling so much as it is wanting in nerve. It is refinement without virility; it is more susceptible than it is executive. It is very friendly to new thought but very fearful of the new work.

The culture of today is a menace to the moral and spiritual interests of the community, that increases one's needs more rapidly than it increases one's resources, that widens the circle of one's appreciation without any adequate strengthening of the powers of the will to occupy that circle. The blindness of today is that which causes men and women to shrink from the minority, to dread what seems the barrenness of small incomes, the meagerness of economic and economized lives. That is more solicitous for wealth than commonwealth, that is not making for a corporate consciousness as well as a corporate conscience.

## The Woman's Club in the Country.

The columns of UNITY have contained from time to time record of the organization, growth and progress of the Helena Valley Lend-a-Hand Club, a club that represents farm ife, one that for several years has brought together on alternate Saturday afternoons the busy housewives, in each other's homes in the countryside, the circle of which may be measured by a diameter line seven or eight miles in length. This territory includes the Hillside Home School and the Tower Hill summer encampment. Sixteen miles away is Dodgeville, the county seat, where there is another woman's club which has about completed its first year of life. The other day there was a joint picnic; some forty members of the Dodgeville club drove across the beautiful hills and met about an equal number of the Helena Valley ladies in the hospitable front yard of the Lowry homestead, which for thirty years has been a center of hospitality, refinement and culture. The day was beautiful and the refreshment of course was ample and the picknicking easy, for the pantry and the kitchen stove were near by to supply the dishes, the hot coffee and the ice water.

The significant feature was the leisurely communion under the trees, the quiet talks which were elicited from the senior editor of UNITY, who spoke of the woman's century predicted by Victor Hugo, and helped direct the enthusiasm of the women to the erection of a counto the fallen heroes of the war for the union and the means of culture to their descendants. Professor try memorial library that would be at once a tribute Ricker, dean of the engineering department of the University of Illinois, talked of the need of educated mothers and the hopeful strides made in that direction. Mrs. Hegner was there from the Chicago Commons to tell of the pathetic effort toward fellowship carried on at that center. Mrs. Kemp, the wife of the Congrega-

tional minister from Dodgeville, brought similar experiences from work done in the dark districts of London. Mrs. Julia Katherine Barnes of Rockford told of the helpful work done by the clubs of that city, bringing the mother problem to the front; while Miss Foot brought greetings from over the Rockies and spoke for the woman's club of Redlands. Then there was a second picnic out of the baskets. Supper over, the ride homeward crowned the experiences of the day.

What a significant gathering. These ladies came on "springs," whose mothers used to ride in lumber wagons with bed quilts spread upon the hard board that reached across the "wagon box." And they came in the full joy of a free fellowship, conscious of no barrier who a few years ago were isolated by sectarian, race, party and social distinctions. The religious circle reached from Roman Catholic through primitive Methodist to Unitarian. Here were Irish, Welsh, Scandinavian, German and American born, Republicans and Democrats, employers and employees, college graduates and simple mothers whose poetry is largely limited to the hymn book and whose philosophy and history are confined to Bible pages.

The crowning work of the woman's clubs is after all the work of fellowship. Let it spread into more country sides and redeem the solitary places.

---

## Three O'clock in the Morning.

What do the robins whisper about
From their homes in the elms and birches?
I've tried to study the riddle out,
But still in my mind is many a doubt,
In spite of deep researches.

While over the world is silence deep,
In the twilight of early dawning,
They begin to chirp and twitter and peep,
As if they were talking in their sleep,
*At three o'clock in the morning.*

Perhaps the little ones stir and complain
That it's time to be up and doing;
And the mother-bird sings a drowsy strain
To coax them back to their dreams again,
Though distant cocks are crowing.

Or do they tell secrets that should not be heard
By mortals listening and prying?
Perhaps we might learn from some whispered word
The best way to bring up a little bird—
Or the wonderful art of flying.

It may be they speak of an autumn day
When, with many a feathered roamer,
Under the clouds so cold and gray,
Over the hill they take their way,
In search of the vanished summer.

It may be they gossip from nest to nest,
Hidden and leaf-enfolded;
For do we not often hear it confessed,
When a long-kept secret at last is guessed,
That "a little bird has told it"?

Perhaps—but the question is wrapped in doubt,
They give me no hint or warning.
Listen, and tell me if you find out
What do the robins talk about
*At three o'clock in the morning?*

—*From Our Dumb Animals.*

# THE PULPIT.

## THE NEW THOUGHT OF THE CHRIST.

*From a discourse by Rev. R. Heber Newton of New York, published in "Mind," July, 1900.*

(Continued from No. 21).

You see clearly here that Athanasius is dwelling on the Logos, the Thought-Word of God, as the law regulating the Universe, the order constituting it a Cosmos. His is, then, a cosmological theology. But it does not end there. It becomes an ethical theology, as it links cosmological speculation in with the interpretation of life suggested by the story of the Good thought-world, by creative men. The "power that o'er them planned" has other and larger thoughts than they divine. All great truths, as Bacon says, have "germinant fulfilments." They are ever blossoming into nobler forms of life. None the less is this meaning essential to the Creed and to St. John's Gospel—to the whole philosophy of which these two great formulæ are expressions. In that Jesus was a true man, all that was affirmed of him must needs hold true of all true men. The essential nature of humanity being in him, that essential nature is revealed in this true conception of Him. Man is consubstantial with God. So that the great historic battle over the term *Homoousion* was no mere word battle; it was a contention for a living principle—the alone rational interpretation of the Universe and of humanity.

Some of the fathers, however, distinctly realized the consequences of their own philosophy. I could quote passage after passage to illustrate this. Let it suffice to state that the chief framer of our great Creed, Athanasius, over and over again, in speaking of the Incarnation, declares that its purpose is that man may be "deified."

This new thought of the old doctrine of Christ, the Incarnation, grows out of our new thought of God—this new thought, alike of God and of Christ, proving to be the mystic wisdom of the ages.

If some tender-hearted, simple-minded soul feels puzzled by all this philosophizing, I need only remind any such that the sense of the Divine Presence in Jesus may be wholly apart from any clear-cut intellectual conception of that mystery. If you stand hushed and awed before Jesus, able to say with Peter, "Thou art the Christ, the Son of the living God," rest content. You have the secret of the doctrine in your spiritual intuition. This it is, and not the intellectual concept, which inspires and saves us. If, however, you try at all to think out into clearness a conception of this mystery, you must philosophize; and, philosophizing, you must thus think, to think sanely and soundly—which is more than some defenders of the faith seem to do.

No one need fear the incoming of this new thought. Whatever was vital in the old thought is preserved in its new form. The hushed sense of the Divine Presence in Jesus, the spiritual recognition of him as God manifest in the flesh—all this we cherish in our new thought as firmly as did our fathers cherish it in their old thought. Our vision of the Incarnation grows indeed larger and grander far than the vision that rose above our fathers. The Incarnation itself is no mere point in time—no mere spot in space. It is the universal manifestation of the God indwelling the Universe itself; the revelation culminating, through humanity, in the Man who is the unique and perfect expression of the character of God. Our freest thinkers today, the men most emancipated as they may seem from the traditions of Christianity—these are they who most gladly and reverently recognize this mystery in Jesus. Let me quote only one of such utterances:

"He came—the soul most full of love, the most sacredly virtuous, the most deeply inspired by God and the future that men have yet seen on earth—Jesus. He bent over the corpse of the dead world, and whispered a word of faith. Over the clay that had lost all of man but the movement and the form, He uttered words until then unknown—love, sacrifice, a heavenly origin. And the dead arose. A new life circulated through the clay, which philosophy had tried in vain to reanimate. From that corpse arose the Christian world, the world of liberty and equality. From that clay arose the true man, the image of God, the precursor of humanity."

He who thus wrote was none other than the Italian revolutionist, the foe of the Catholic Church, Joseph Mazzini.

This new thought brings an end to all confusion in our minds, and shows, in mental clarity, a sane and rational conception of the Incarnation. This new thought harmonizes the old faith with the new knowledge, and gives us a doctrine of the Incarnation which is at one with the profoundest philosophy and the most recent science. This new thought takes off from us the load of depression with which we formerly contemplated the divine perfection of Jesus—as of a being whom we might strive to imitate but could not really follow, since he was no bone of our bone, nor flesh of our flesh. Standing before the Jesus whom we now see, we recognize one who can rightly lay his hands upon us, as he leaves us, and assures us that he goes "to my Father and your Father—to my God and your God." So we, too, can aspire to grow like him, since the Christ we recognize in him is none other than the Divine Thought or Ideal tabernacling in our inmost souls.

This new thought gives us a vision of the outcome of the processes of evolution which fills us, in our weariness of work for the world, with new hope and new faith—as we see the eventual end of these slow processes, the coming forth of the Divine Thought of man, the realization of the Divine Ideal of humanity. And so, in the vision of this "far-off divine event, toward which the whole creation moves," we ring in "the Christ that is to be."

---

## The Cost of A Song.

Over and over, the songs of our life are sung,
The same today as in ages gray when first the lute was strung.
The same today as in ages gray, the singer's highest art
Is to sing of man and the soul of man from the depths of the human heart.

To sing the song that lingers in his heart from that far day
When men were brave and women fair and life was in its May
Is the singer's part of gladness, when he gives his soul to man
In a song that lives because sweet Pain has changed his earlier plan.

The husk, the harvest and the bin and all Life's spreading plain
To the singer must be singing if he man's soul would gain.
Man in his soul unsatisfied strives for what cannot be;
He grasps at a star, and holds in his hand a drop from the sounding sea.

Over and over and over, since the towers of Time were old,
Over and over and over, since the cloud gave the sun its gold,
Over and over and over, since the lines of our lives began,
Has man gone out from the marching host to sing of the soul of man.

The singer who sang of the pyramid's prime has gone the ways of men,
But the sun and moon and human heart are just the same as then.
The heart of man is a restless sea of varied star and clime,
And only when its depths are stirred comes Song on the shores of Time.

Over and over and over, since Wrong had realm and state;
Over and over and over, since the Shades on the Living wait;
Over and over and over, singing of sun in the rain,
The chosen of God are bringing the voice of song from pain.

—*James Whitcomb Riley in New England Magazine.*

## Three Years of A Sunday-School Union.

An anniversary occasion, of whatever sort it may be, seems a fitting time to pause and look back at the work that has been done, a time to take account of stock, as it were, to recall the aim with which we started out, and ask ourselves how near we have come to realizing it.

The Chicago Union of Liberal Sunday-Schools is fortunate in having begun its career with an aim of broad and general scope. Our "Stand-By Rules" state it thus: "To cultivate a free social intercourse and an exchange of ideas between all interested in our schools, by providing union meetings, and by such other means as may be deemed expedient."

I feel sure you will agree with me that this aim has been very fully realized. Our twenty-one meetings, which have been held on the North, South and West sides, as well as in Oak Park, and where the entertainment has been furnished by the members of Unitarian, Universalist, Ethical Culture and Independent societies, have been notable for the pleasant sociability that has prevailed. Further social intercourse, of a somewhat different, but equally pleasant sort, was afforded by our two picnic outings, the one to Geneva, the other to Hinsdale, which will be long remembered for the hospitable welcome and entertainment extended to the members of the union.

As to the exchange of ideas, we have certainly brought it about. The list of topics discussed at our meetings, which you have on the program sheet, would seem to afford strong testimony to that effect, and your own memory of the discussions that have followed the papers, and the interest that has been displayed, will, I believe, bear me out in my statement.

Taking our aim, then, exactly as it stands recorded, we are justified in saying that it has been fully realized. But I believe the latter clause has always meant something more to us than the words themselves, since a mere exchange of ideas might count for very little. The exchange of suggestive and helpful ideas has from the beginning been the main thought of our society. Have we succeeded in that? I believe we have.

In the topics for our meetings we have ranged over a wide field of Sunday-school work, and our exchange of ideas has brought out teaching plans, including both matter and manner; plans for keeping before the eyes of officers, teachers and pupils a graphic record of their weekly attendance; suggestions as to the best methods of carrying on library work; suggestions for improving the home environment of the pupils, and for bringing them into closer personal contact with their teachers; attractive features for the Sunday-school have been touched upon, and there has been more than one earnest plea for the cultivation of the spirit of philanthropy in the Sunday-school.

It has been quite generally agreed that it is the aim of the Sunday-school composing the union "to teach the children, by lofty ideals, in simple language, how to grow strong in character, reverent in thought and word, and so, profoundly religious." As to the means of attaining that end, there has been the difference of opinion that might be expected from the varying shades of belief represented in the union. Some have held that from the Bible can be drawn all the material needful for the purpose; others have found, in working among the smaller children, that lessons drawn from the lives of the creatures about them roused an immediate interest,

* A paper read at the twenty-first meeting of the Chicago Union of L eral Sunday-Schools.

and brought to their minds a realization of the love and wisdom that rules the universe, which could have come in no other way. Older pupils have had their minds and hearts stirred by stories of "Noble Lives and Noble Deeds," and in the opportunity to appeal to the child's imitative nature, skillful teachers of this course have found splendid chances to sow good seed. Both Mr. Jones and Mr. Blake have spoken earnestly for an extended course of study in the Sunday-school, feeling that in patient devotion to a central topic lies the secret of intellectual health. The Sunday-school of All Souls' Church has followed successfully the six years' course arranged by the Western Unitarian Society, which holds the interest of the pupils, gives to them a wealth of information and carries them from their early years up to the point where they become teachers, or in some other way identify themselves with the work of the church. Mr. Blake's experience with a seven years' study of the great ethnical religions proved equally satisfactory. Classes were interested and gained breadth of view and liberality of thought. Prof. S. H. Clark sounded a rather novel note in his plea that the formula of religion be discarded in the teaching of young children, and that they be taught instead, through science, history, nature and the Bible, the inviolability of law, a conception which, in his belief, would lead to trust in law, and from that to perfect confidence in the rightness of the universe.

A note of agreement has run through all these differences of opinion as to what shall be taught, and that is in regard to the teacher. Unless the teacher is carefully trained, and is conscientious in her work, the most carefully arranged course of lessons must, to a certain extent, lose its effectiveness. Miss Stafford's suggestion, that if classes were promoted from teacher to teacher, the difference between well and poorly trained teachers would be minimized, and each would have greater opportunity to become skilled along a particular line of work, was received with interest, but the general opinion of the union seemed to be that the influence of the teacher's personality and character could not be sufficiently felt in one year, and that this might, and probably would, be as important in its effects as the matter taught. Teachers were urged to fit themselves for their work by the study of reference books, maps and charts, and by regular attendance at the teachers' meetings.

In a properly-conducted library, as described in outline by Miss Irene Warren, librarian of the Cook County Normal School, officers and teachers might have a powerful ally, both in securing and maintaining good attendance. Such a library might also prove a help by furnishing reading that would supplement the lessons, or throw new light upon them. The library should be run on business principles, with some definite aim in view, and should be replenished from time to time with good books, the money for which might be secured by instituting a birthday fund, by holding book socials, or by using a per cent. of the collections.

Many attractive features for the Sunday-school have been suggested. There can be no good work done in a Sunday-school room where the physical conditions of light, temperature and ventilation are not what they should be. Beautiful pictures upon the walls, a harmony of form and color in the decorations of the room, bright songs set to good music—all these are helps toward making the Sunday-school the attractive place it should be. And yet, so intangible a thing is what we call the atmosphere of the Sunday-school that there may be a more home-like feeling and a deeper sense of reverence in a school housed in bare, scantily-furnished rooms than in another to which art has given generously of its treasures. As to the social side of the Sunday-school, the members of the union seem to be in substantial agreement that work of that sort must be done. It may take various forms. Miss Edenheim, in her paper on the subject, suggested several plans that had proved successful, among them the forming of a club by the members of one class, which met at the homes of the pupils, also excursions, conducted by the teacher, to places of interest, such as the Art Institute, the Field Museum, and others.

In the home environment of the pupils, officers and teachers find a powerful influence, which may help them in their work, or, on the other hand, may cripple all their efforts. How to make this influence a helpful one is a problem to be seriously studied. Mr. Effinger, in discussing the subject, felt that many parents who now seem indifferent would be willing to help if they knew just how and where to take hold, and suggested that the home might help the Sunday-school: (1) By enforcing regular and prompt attendance. (2) By helping the children with their lessons, looking up references, keeping the children reminded of their Sunday-school work and by trying over new songs with them at home. (3) By learning to regard the school as "ours," rather than as "yours." Mr. Scheible's plea for a "closer personal contact between teacher and pupil" was in much the same line. The exchange of hospitality between teacher and pupil, and the endeavor of the teacher to become better acquainted with the thoughts, habits and tastes of pupils outside of Sunday-school, would tend to stimulate the interest of the home in the Sunday-school. Miss Stafford endeavored to solve the problem by inviting the mothers of pupils to her home for a social hour, hoping in that way to cultivate a closer acquaintance, and so waken in them a greater interest.

Those schools which close for a part of the year are confronted by the problem of how to bridge over the vacation and sustain the interest of the pupils in their work. Miss Leary's paper suggested: (1) That superintendents and teachers should plan the work in advance, since that would tend to continuity and sustained interest from one year to another. (2) That, as far as possible, the work of the last few Sundays should be made of such a character that its influence and interest would go through the summer days. Sunday-school picnics, with their pleasant memories lingering through the summer, would tend to keep alive the interest of the pupils, and much also might be accomplished by letters to individual members of the class during the vacation, and by informal meetings between teachers and classes before the opening of the school in the fall.

What part the Sunday-school should take in charitable and philanthropic work formed the topic for one meeting, but many suggestions for practical philanthropic work have been developed in the course of our discussions. Miss American felt that children should be taught only the duty and joy of sacrifice, and that to arouse a real desire to give, individual cases should be brought to their attention, to which they would quickly respond. Mrs. Van der Vaart suggested that children might be trained as settlement workers. An instance was given of a Sunday-school in the East, which was doing practical work, holding regular meetings to report cases and relieve need. Miss Warren, in her talk on libraries, suggested a practical form of philanthropy for Sunday-schools, urging that children be encouraged to bring books and magazines to send on to

other schools not so well provided. Mrs. Mahony spoke of a pretty feature of the Flower Sunday services at the Third Unitarian Church, the offering, by various classes, of flowers, to be distributed afterward among the sick of the congregation, or sent to the hospitals. Miss Gay, speaking on "Christmas in the Sunday-school," told how the children of All Souls' School had observed Christmas by trimming trees and preparing gifts for poor families connected with the Helen Heath Settlement. The Stewart Avenue Sunday-school had followed a somewhat similar course. The children had brought gifts of toys, books, fruits, jellies, etc., to be distributed among the poor. Miss Stafford spoke of two Christmas experiments that had come to her notice, one in the Kinzie School, where the pupils, all very poor, were led, under the direction of their teachers, to prepare simple gifts for their parents and friends; the other, in St. James's Church, where the associates of the Girls' Friendly Society, who are poor working girls, were asked to bring each a slum child to a supper furnished by the society, and to make themselves responsible for a five-cent gift to the child. The Sunday-schools connected with the union showed their interest in those less fortunate than themselves by the glad alacrity with which they contributed to provide a Thanksgiving dinner for the Sunday-school of the Seaman's Bethel, in 1897. Mrs. H. M. Long, a member of the committee, spoke especially of the abundance of provisions contributed, and of the way in which children brought in their most cherished belongings to be given to the children of the bethel.

It would take the whole evening to mention all the helpful suggestions that have been developed by the papers read before the union and in the discussions following. I have chosen comparatively few, dealing with various phases of Sunday-school work, believing that these will be sufficient to show that our aim has been abundantly realized, in the spirit as well as the letter, and that we have scattered good seed. I hope we shall learn from the discussion what the harvest has been, for nobody, looking into the earnest, thoughtful faces gathered here tonight, could doubt that the seed has fallen upon good ground. ALICE L. GRIGGS.

## Thomas A. Kempis.

What says the blessed Thomas a Kempis: "If thy heart were sincere and upright, then every creature would be unto thee a living mirror and a book of holy doctrine."

Our hearts are not in harmony with that divine mercy which made all things for joy, and so we can only think of killing instead of giving life, of destroying instead of creating.

I see the gentle cattle in the fields grazing in happy innocence. I see the dappled cow, in the proud joy of motherhood, licking her offspring as he sucks her rich teats.

I think of the frail human babies who by the hundreds and the thousands come to the mother cow and ask to share with her calf the bounteous meal.

When the rapidly growing calf turns to the tender grass and takes his fill thereat, the mother cow still goes on giving to the grateful world of human mothers food for their starveling babies.

The whole scene is beautiful, and tender, and sweet; it is Eden back again. It is men and animals walking together in a fellowship of mutual confidence.

It brings to mind that wondrous saying which went out over the new-born world: "And God saw everything He had made, and behold it was very good." —*From Herald of the Golden Age, English.*

# THE SUNDAY SCHOOL.

**A Scheme for Class-Study and Readings in the Bible: From the Standpoint of the Higher Criticism.**

By W. L. SHELDON, Lecturer of the Ethical Society, St. Louis.

PART I. **The Prophets.**

VI.

**The First of the Great Prophets. Amos and Hosea.**

In starting out with the study of the *great* prophets it is absolutely essential to follow with a certain degree of care the chief historic events of the two kingdoms. Without these facts of history before the mind, the writings of the prophets would be almost meaningless.

In the first place, get the most conspicuous events with their dates clearly before the class, putting them down in a list where they can be seen. They will cover the period from 760 to 444 B. C. Start first with the reign of Jeroboam II, fixing it as nearly as we can in round numbers to the year 760. Our preceding epoch with Elijah centered somewhere about the date 900, and was connected with King Ahab. The year 760 will bring us to the appearance of the first great prophet, Amos, and the reign of Jeroboam II of the Northern Kingdom. At the same time do not overlook the fact this date will not be given just the same form by various writers. In the article in Johnson's encyclopedia, for instance, the time for the reign of Jeroboam II is given as about the year 800.

The second important date is the year 722, which is connected with the fall of the Northern Kingdom. This event is sometimes also put down for the year 720. A third great date would be the fall of Jerusalem in the Southern Kingdom in the year 586. The fourth important date is connected with the first return of the Jews from Babylon in the year 536. The fifth important date centers around the year 444 B. C., soon after the return of another group of the Jews under Ezra and Nehemiah. The figures 444 must be taken with some caution, as the date is seriously disputed. But for our purposes it is accurate enough, as the events we are speaking of would not vary more than twenty-five years one way or the other.

It must be borne in mind that the scholars are making the greatest efforts at the present time to settle these dates very accurately; hence, there is much dispute concerning them. But for the layman the difference of a quarter of a century in those days is not quite of so much concern. For us the important thing is to fix in mind five conspicuous events or chief epochs and have some rough conception as to the period or decade connected with them.

Having these five epochs, events, or dates clearly in mind we start out with the study of the first great prophet. It will be noticed that the appearance of the great prophecy is first in the Northern Kingdom, and not around Jerusalem. The narrative in the Bible is somewhat misleading on this score, as it connects the important events for a couple of centuries too much with Judah and Jerusalem.

But while the great prophecy appeared *for the first time* in the Northern Kingdom, most of it belongs to Judah.

The teacher must give some picture of the conditions in the Northern Kingdom under the reign of Jeroboam II. It was an epoch of extraordinary prosperity—at least for the upper classes. The Northern Kingdom had been much enlarged under this important monarch. Religious rites were flourishing at the various seats of worship and under the old crude forms. Yahweh was honored with the Canaanitish rites, so

that the distinction between the worship of Baal and the worship of Yahweh was not so very sharp so far as the outward observances were concerned. Calf worship, bull worship, in honor of Yahweh was customary. In order to bring out the situation you might read aloud two pages from the chapter on Amos by Cornhill in his "Prophets of Israel," beginning with the third paragraph with the words "In distinct opposition to" down to the end of the long paragraph on page 39, closing with the words "and they were grateful to Him." It would not be well to go on reading further because it is said that the author has drawn on his imagination in assuming that the first appearance of Amos was at this special Autumn Festival. But his general picture of the situation is accurate enough.

Before starting out to read Amos it might be well to mention once more, if it has not been explained already, the fact that the order in which the books of the prophets occurs in the Bible has no special significance. The arrangement there is largely according to the length of the books; the three longest coming first, Isaiah, Jeremiah, and Ezekiel. But the names which are associated with the first appearance of the great prophecy are Amos and Hosea. They are, therefore, the ones we must begin with.

It may be said, if the teacher wants to go further into the subject, he will find a chapter on each of the prophets in Driver's "Introduction to the Literature of the Old Testament." In looking up references, however, take great care not to base too much on any one authority—particularly, as to what parts of a book are interpolations. In these notes we shall endeavor to point out where there is a more general agreement in this direction. But on this whole sphere of the subject there is a great deal of dispute.

As Amos, however, is recognized as the first appearance of *written* prophecy, we must pay especial attention to this work and study it with a good deal of care, even if it is quite short. There may have been other prophets as great as Amos coming before him. But, if so, they left nothing in writing. With Amos we begin the study of *written* prophecy. If possible, therefore, it will be well for the teacher to read a little more extensively on the subject, taking, for instance, the lecture three on "Amos and the House of Jehu," in the volume on "The Prophets of Israel," by W. Robertson Smith; also the chapter on "The Fall of Samaria," in "History of Israel and Judah," by Wellhausen—and without fail the chapter in Cornhill.

Your main purpose, however, must be to elicit the knowledge of your subject as far as possible by having readings from the prophet Amos. Have some member of the class read aloud the first verse of chapter I. Look up Tekoa on the map. This brings out the striking fact that our first prophet *came* from Judah, but that his utterances were *to* "Israel" or the Northern Kingdom.

We wish then to find out a little about him, who or what he was, where he preached, how he regarded himself, and so we turn to chapter VII, and a member of the class reads aloud from verse 7 through 17. This calls attention to the sanctuary at Bethel and we find it on the map. We discover that Amos was a shepherd or "herdsman." We notice how he repudiates the notion of being a "prophet" or a "son" of a prophet. At once we discover how the conception of the prophet had changed or fallen since the days of Elijah. He is repudiating the notion that he belongs to one of the "Guilds of the Prophets." It is apparent that those guilds must have lost the dignity they once possessed and were just perhaps in the service of the king.

Then we want to find out something as to the conditions in Israel at the time. Let a member of the class read, therefore, in chapter VI, from verse 3 through verse 7, and we observe at once the state of luxury prevailing.

Atfer this we want to find out what was the supreme message of Amos. It is contained best of all in the magnificent fifth chapter. This, therefore, should be read aloud by one of the class members complete, and very carefully talking it over and bringing out the special points. There are phrases which will need to be dwelt upon, or terms, because they will come up again and again, as, for instance, "establishing judgment in the gate;" or, the "day of the Lord." Call special attention to verses 7, 14, 15, and 24, because they have become classic and are so often quoted. Everyone ought to know them by heart. It would be fine to have a recitation of the whole chapter by some member of the class at one of the meetings. The phrase about establishing judgment in the gate points to the old custom where the king was supposed to sit at the gate of the city and hold court, as it were, acting as judge and jury in deciding disputes. Hence, the "gate" was what we should call the courthouse; or now termed in Europe in large words the "Palace of Justice."

If time is left it might be well in conclusion to go back and make a study of the first two chapters. The advantage of this would be that it would introduce us to the countries roundabout the Israelites. The prophecies against them, therefore, could be taken up one by one and the location of the city or country found on the map. We begin with "Damascus," as the seat of the kingdom of the Syrians; after that the cities of the "Philistines;" then we have "Tyre;" afterwards comes "Edom," "Ammon" and "Moab." Finally we are brought as a climax to the two kingdoms of "Judah" and "Israel." The names are classic, of "Moabites," "Ammonites," "Philistines," "Edmonites," "Tyrians," and the "Syrians."

One important point which must not be overlooked is the great danger menacing the country from a distant foe. It was the power of remote Assyria which was in the mind of Amos. As yet Judah and Israel had been comparatively safe from that danger. But the storm cloud was in the distance and had begun to draw nearer. It was this country in all probability which in the mind of Amos was to execute the judgment upon the Israelites. The striking point is that the prophecy of Amos comes at a period of great prosperity in the Northern Kingdom, when the nobility were probably looking forward to a brilliant future for their country.

I should not go too much into the study of the theology of Amos. Naturally, many of the chief tendencies of the prophets can be found right here in the first of them. If you talk too much about this one work, you may be carried too far and check a little the interest which should continue to grow for other prophets as you go on in your study. The main point to be dwelt upon is to bring out what Amos was aiming at in chaper V, calling attention to what was the chief evil in his mind, what kind of reform was called for, and what sort of a new tendency Amos was inaugurating. But if you say too much about this, your theme will grow monotonous, as the same tendency must come up again and again in your study of all the great prophets. On the whole, I should devote only one morning to Amos, then pass on for the ensuing lesson to the second prophet, Hosea.

You may be tempted to take up for reading and study the latter part of chapter IX, because it suggests the element of hope, and starts you in on the "messianic expectation." But it would be better not to enter upon the latter part of this chapter at all; for the reason that there is a strong opinion among a number of scholars that from verse 9 to the end we have an interpolation.

Hence, we will reserve this passage for study when we come to take up an analysis of the Messianic Expectation in the prophets.

VII.

### The Second Great Prophet.

### Hosea.

Let some member of the class read aloud to start with, the first verse of chapter I. The time for the writing of the prophecy of Hosea is fixed by one of the chief scholars as between 738 and 735 B. C.—coming, therefore, about a quarter of a century after Amos.

One important point of contrast is that Hosea belongs to the Northern Kingdom.

The most striking feature perhaps in this prophecy is the way in which Hosea was led into his subject; or what started him out as an Ethical Judge or as one of the new type of prophets. All this would have seemed to have come from experiences in his private life. One member of the class might read aloud chapter II from verse 1 through verse 12. It is not very delicate reading. But it must be remembered that the Bible is a classic and the language must be taken from that standpoint.

There has been a good deal of dispute as to whether the narration of his personal experience by Hosea rested upon a basis of fact or was only symbolic. But there is a pretty strong conviction that the writer is telling just what happened to him, and that it was the painful experience of his life which set him to thinking and roused him to become a prophet. He saw in the relation of his wife and himself the exact situation in the relation between the Israelites and their god, Yahweh. The striking feature, therefore, of his prophecy, is this picture of the sacred relationship between man and God *as like a marriage.* And his portrayal, therefore, of the wickedness of the Israelites is pictured as like the wickedness of a faithless wife.

Then let some one read aloud the first nine verses of chapter IV. This will give a further picture of the situation and what it was that Hosea beheld when he began to think deeply upon the conduct of the Israelites.

It must be borne in mind that external conditions had radically changed during the quarter of a century since the time of Amos. The danger from the remote east had become much greater, as Hosea is writing at the close of the reign of Jeroboam II, and at the time of anarchy just following the death of the great king. The use of the name "Ephraim," it will be understood, is for the Northern Kingdom of Israel, in the prophecies of Hosea. And the judgments pronounced against Ephraim are very severe.

I should have one of the class read the few verses at the beginning of chapterVI, illustrating the pleading style of the prophets, down to the end of verse 6. By all means have the whole class commit to memory the sixth verse, which has become a classic, as illustrating the spirit of prophecy and its theory of the true worship of the Deity.

As one of the ways by which the prophets use figures of speech let the passage in chapter VII, from verse 4, to the end of the chapter, be read. Further along in chapter XI we see the warning taking on a definite character. It is no longer just a general proclamation of punishment coming, but we have it proclaimed that the people ought to be conquered by the Assyrians. Let chapter XI, verse 1, down through verse 7, be read aloud to bring out this definite warning or prophecy where the name of Assyria is introduced.

One of the main features to be pointed out in Hosea, in contrast with Amos, is the greater element of tenderness which is present in the writings of this second prophet. There is more the element of pleading. Most striking of all does this come out in the figure of speech in chapter III, where we have the image of the relationship of man to Deity as that of marriage. Let chapter III, therefore, be read aloud, showing how the prophet was charged to take back his faithless wife, restore her to himself, and bring her to her right mind. Along with the five verses of the chapter III could then be read the nine verses of chapter XIV. Here we have the element of hope held out with something of a *promise.*

Do not in either of these two works, that of Hosea or Amos, dwell too much on the monotheistic element, otherwise the members of your class may be misled. The use of language in these writings must not be interpreted by the way words are employed nowadays. In our sense of the word neither of these two prophets were monotheists. As yet Yahweh was simply the God of *Israel;* but not the only God. On the other hand, you can point out that there appears in Hosea, perhaps for the first time in the teachings of the prophets in the Bible, an attack on the calf worship as a worship of Yahweh. This is apparently an advance on Amos; and in Hosea we find the dawn perhaps of what was to be the great attack later on against every form of idolatry or worship of images. But take care not to see the whole of this tendency at the outset in Hosea.

The teacher is advised to read chapter IV in the work on "The Prophets of Israel," by W. Robertson Smith. Some care must be taken in reading such works as those on Hosea and Amos not to lay too much emphasis on the meaning of any one particular phrase. It must be remembered that we have not the exact text of these writings, but that the text is more or less corrupt. This is perhaps more so with Hosea than with Amos. There is the same dispute with regard to this writer as to what passages are genuine and what interpolations. Considerable doubt exists, for instance, with reference to the whole of chapter XIV, which, however, I venture to suggest should be read by the class. The same doubt rests on the beautiful beginning in the first two or three verses in chapter VI. Such passages are regarded as in a certain sense "expansions" of the original text and added on at a later time by commentators. But the *main feature* is throughout genuine in setting up the conception of the relationship between Israel and Yahweh as that of a marriage between wife and husband, and the faithlessness of Israel as like the faithlessness of a wife.

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## Ruskin as a Revolutionary.

Very few people realize what a revolutionary Ruskin was, in his outlook upon the world. Since his death we have heard his praises sung on every side as a writer of exquisite English, and as one who loved and intimately understood all forms of art, but his social theories are invariably swept aside as "extravagant" and "visionary." Yet in summing up Ruskin the man it is impossible to understand intelligently the true inwardness of his message without clearly comprehending his social ideals.

Ruskin, like his Socialist disciple, William Morris, was consumed by a passion for art. This is the keynote to his life. But to him the word *art* always meant infinitely more than the pictures we hang on our walls and occasionally go to see in galleries. In his mind it was simply a synonym for beauty in everything that the hand of man touches—in our cities, streets and homes. From earliest boyhood his whole soul was in revolt against the sordidness and ugliness of the life that he saw around him. Looking at the matter first of all purely from the esthetic standpoint, he came to realize that popular art is inevita-

bly rooted in social conditions—that it is, in fact, simply the awkward expression of social ideals. He loved to look back to the Middle Ages, with their glorious architecture and their multitudinous art-products from the hands of unknown workmen. This, he said, showed the result of simple and wholesome lives of fellowship inspired by devotion to the commonwealth and to noble religious ideals. In the sordid city streets of today, on the other hand, he saw simply the expression of a selfish commercialism.

We can trace the current of Ruskin's revolutionary social thought in all his writings. We see it plainly in such books as "Sesame and Lilies," "A Crown of Wild Olive," and "Time and Tide." We see it even more unmistakably in those four essays on political economy which he called "Unto this Last." Finally, it bursts the floodgates in that fervid series of "letters to workingmen" entitled "Fors Clavigera"—almost the last of Ruskin's writings.

"Unto this Last" was contributed nearly thirty years ago to the *Cornhill Magazine,* of which Thackeray was then editor. After two of the essays had appeared there was such a storm of indignation that Thackeray refused to print more. This little book was a bombshell thrown into the camp of the orthodox and conservative political economists. It attacked the very basis on which political economy was supposed to rest. In "Unto this Last" Ruskin boldly declared that political economy was a science not of things, but of *men,* and that the test of modern society was not its material wealth but the character of all its men and women. The message of the book can be summed up in one sentence of it: "There is no Wealth but Life."

"Fors Clavigera" is perhaps the most stinging indictment of modern society and religion in the English literature. In one of these letters Ruskin exultantly declares himself a "Communist, reddest of the red." The following quotation is from "Fors":

"The guilty thieves of Europe, the real sources of all deadly war in it, are the capitalists—that is to say, people who live by percentages or the labor of others, instead of by fair wages for their own. . . . All social evils and religious errors arise out of the pillage of the laborer by the idler; the idler leaving him only enough to live on (and even that miserably), and taking all the rest of the produce of his work to spend in his own luxury or in the toys with which he beguiles his idleness."

In the most deliberate way imaginable Ruskin declares that the wealthy class of today is essentially a parasitic class:

"We, of the so-called 'educated' classes, who take it upon us to be the better and upper part of the world, cannot possibly understand our relations to the rest better than we may where actual life may be seen in front of its Shakespearean image, from the stalls of a theater. I never stand up to rest myself, and look round the house, without renewal of wonder how the crowd in the pit, the shilling gallery, allow us of the boxes and stalls to keep our places! Think of it! those fellows behind there have housed us and fed us; their wives have washed our clothes and kept us tidy; they have bought us the best places, brought us through the cold to them; and there they sit behind us, patiently, seeing and hearing what they may. There they pack themselves, squeezed and distant, behind our chairs; we, their elect toys and pet puppets, oiled and varnished and incensed, lounge in front placidly, or, for the greater part, wearily and sickly contemplative."

In order that he may not be misunderstood, he dwells on the point again and again:

"Nearly every problem of state policy and economy, as at present understood and practiced, consists in some device for persuading you laborers to go and dig up dinner for us reflective and esthetical persons, who like to sit still, and think, or admire. So that when we get to the bottom of the matter we find the inhabitants of this earth broadly divided into two great masses, the peasant paymasters, spade in hand, original and imperial producers of turnips; and, waiting on them all round, a crowd of polite persons, modestly expectant of turnips, for some—too often theoretical—service."

If we read these statements detached from their context, would we not be justified in supposing that they came from socialist or anarchist pamphlets?

Ruskin was unquestionably a revolutionist. He longed to see our social system changed from top to bottom. His ideal was almost identical with that of a communist like William Morris, or an anarchist such as Kropotkin. LEONARD D. ABBOTT.

# GOOD POETRY.

## To R. B.

Stanch be thy bark
When the skies are dark
And the storm's wild wings are free,
And the billows leap
Where the still sands sleep
On the margin of the sea!
And ere we part
From a heavier heart
Here's a health to thy heart and thee.

Fair be thy dreams,
When waking seems
To live again in sleep,
And thine eyes smile o'er
A fairer shore
Than that shore on which men weep!
So the purple sea
Of this health to thee
Be deep as my heart is deep!

Life is but brief
And time a thief,
And death hath a master-key
To free the soul
When the jailer's bowl
Is red with revelry:
May thine be true
With a last adieu
And a health from my heart to thee!

—*Joseph H. Armstrong.*

## Evolution.

Sublime is life, though in beginnings base
At first enkindled. In this clod of mould
Beats with faint spirit-pulse the heart of gold
That warms the lily's cheek; its silent grace
Dwells unborn 'neath this sod. Fain would I trace
The potent mystery which, like Midas' hand,
Thrills the mean clay into refulgence grand;
For gazing down the misty aisles of space
And time, upon my sight vast visions throng
Of the imperial destiny of man.
The life that throbbed in plant and beast ere long
Will break still wider orbits in its van—
A race of peace-robed conquerors and kings,
Achieving evermore diviner things.

—*Hjalmar Hjorth Boyeson.*

# THE STUDY TABLE.

## Present Day History.

A letter from a subscriber refers to his method of overcoming the effects of the dime novels he found in the hands of the older boys. The child who has learned to read is bound to read as long as he lives; it depends on others whether he has good reading.

The same letter refers to the use of *Our Times* to teach present day history and the excellent results. This magazine is not so well known as it should be; it is issued twice a month and gives a clear view of the world's doings.

For the history and geography classes it furnishes materials that render the lesson highly interesting. Cuba will be spoken of, then its productions, exports, imports, and political condition. It is surprising how much will be learned by reading this magazine concerning present day history and geography.

But a most important thing is to cultivate a taste for important news, rather than "bloody Indian" literature (news which has solidity—that satisfies). Romances address the imagination; many unfit the mind for study. This is illustrated by an incident: A boy was hurrying to school and was hailed by another: "Wait for me." But he did not wait. "Wait and I will give you an apple." But this did not cause him to stop. "Wait; I have something to tell you." Now he paused until he was joined by his companion.

It is noticed by teachers that the older pupils take to the newspaper; the mature mind wants to know what his fellows are doing; nothing else is interesting. This fact is a solid basis; the next thing is to furnish suitable facts and this is skilfully done by *Our Times.*

Another point to be considered is that boys and girls should go out of school well informed concerning Cuba, Puerto Rico, Hawaii, the Philippines, China, South Africa, etc. This is admirably done in *Our Times.* Those who have not seen a copy should address the publishers, E. L. Kellogg & Company.—*The Teachers' Institute.*

## Education of the Feeble Minded.

A most interesting account of how these young children are taught to do the things that others do may be found in this year's March number of the *New England Magazine.* After describing the early struggles that were made to establish and locate a school for this purpose, and how in 1891 it was moved to Waltham, Mass., Mrs. Kate Gannett Wells says: "Perhaps the best general view of the school, at once the most pathetic and inspiring, is furnished at the hours for meals. First to enter the dining room are the shambling, shuffling, big, stupid, weak children—that is, men and women. The stronger among them push the paralytic in their wheeled chairs, guide the epileptic or carry the deformed, puny ones to their high seats. Gently is borne the long basket in which lies a boy who never sits up, the children vying with one another in the care with which they drop the food into his mouth. Then come the stalwart pupils, who use bibs and eat off stout crockery; and then the well-bred (all is comparative), who have napkins and knives and forks instead of spoons. Almost every table has its flowers, gathered by the children. Bad manners are considered by all as a public disgrace and the code of awkward politeness is strengthened by the mutual tenderness with which it is observed, for the feeble-minded eagerly protect each other. More apparent still is this tenderness in the large, well-lighted play rooms, one for boys and one for girls. In the latter sits in her wheeled chair a young woman, to whom Waltham is "as good as heaven," for she has been sent back and forth from town and state institutions as belonging nowhere until sheltered here, where she has her heart's desire in caring for babies. One rests on her soft shoulders, another lies on her broad lap, while a third is cuddled up on the floor close to her chair, so that she can pet it all day long. When there is a disturbance in the room the attendant pushes her chair toward the scufflers, and somehow the loving touch and mumbling words of this happy defective one soothe the irritated children, and they become quiet or sleepy under the magnetism of her affection.

Up and down the floor is drawn a block of wood, on which sit those taking an imaginary drive. Others push about circular high stools like cages, in which are placed the bandy-legged, who thus learn to stand. Like the chorus of a miniature race course sound the ejaculations of the healthier ones to their feebler companions: "Go it!" "Don't be busted!" "Bully!"—and in a few months the weaklings of five to ten years can walk instead of crawling, cheered by the praise of their comrades.

There is no need of other playthings than dolls for this grade of defective children. To see the older women, still more the men, hugging their dolls with a fervor that quiets their feelings, murmuring to them as if they were human, or punishing them as they themselves have been corrected—shows what is meant by potential fatherhood and motherhood. One rag doll had its hands tied behind its back because its owner had had hers treated in the same way in order that she need not stick pins into her companions; but seldom is such a penalty inflicted upon either doll or child. Cleanliness is an acquired art; once gained, the child's vanity is aroused and smooth hair, ribbons and collars become greater incentives to good behavior than books, while a belt with a buckle is equal to a diploma in its effect.

"In the laundry, which is as important a factor in manual training as in cleanliness, all the girls who are capable of making any exertion work in turn. Ruby was one of this number, so fat, heavy and sluggish when she was first received at the West Building that she waddled rather than walked. At the end of many months she knew how to be cleanly and happy. Then the matron said: "She is still too fat and too weak to work hard, but she must do something; let her fold towels in the laundry." For six months did Ruby try to fold a towel in halves, and then, one morning, with face growing paler and eyes brighter, slowly, painfully, awkwardly, she brought the four corners together with an expression of rapture on her countenance which transfigured it, and would have fallen fainting if the matron had not caught her. That effort was to Ruby the victorious culmination of the hardest physical and intellectual struggles she had ever made. Six months later she was in the sewing room darning stockings, and today, carefully guarded in her mother's house, helps in the housework, useful and contented. In the three big kitchens the children shell peas, pare potatoes, wash dishes, and do simple cooking." Further descriptions of the exercises of the kindergarten and gymnasium, the occupations in workshops for the boys, the games and the celebration of legal holidays are equally interesting.

But subtler than the sun-lift in the leaf-bud
That thrills through all the forests, making May,
And stronger than the strength that plants the mountains,
Is the shinning in the heart-lands, bringing day.
—*W. C. G.*

# THE HOME.

## Helps to High Living.

SUN.—Habit is a cable. We weave a thread of it every day, and at last we can not break it.
MON.—Love not only occupies the higher lobes of the brain, but crowds out the lower to make room for its expansion.
TUES.—Man is improvable.
WED.—Manners easily and rapidly mature into morals.
THURS.—It is more difficult, and calls for higher energies of soul, to live a martyr than to die one.
FRI.—A teacher who is attempting to teach without inspiring the pupil with a desire to learn is hammering on cold iron.
SAT.—So far as I have observed, ten men have failed from defect in morals where one has failed from defect in intellect.
—*Horace Mann.*

## Working Away.

1—"How's business?" I asked of the printer man,
And he said, without looking up
From the case he was "setting" from:
"With me it is picking up!"

2—To a sewing girl next was my query put:
"How's business with you, dear friend?"
She stitched a patch as she sweetly said:
"With me it is on the mend."

3—The cobbler's shop I next stepped in
And asked: "How's business to-day?"
He trimmed a sole as he slow replied:
"I'm always pegging away."

4—And times were good if we take the word
Of orchestral leader Burke.
He says that in playing the violin
He's up to his chin in work.
—Exchange.

## A Feathered Outlaw.

The loiterer in sunny pastures on a summer day will often hear among other bird-calls certain harsh notes which sound something like "cluck see! cluck see!" And, if the source of these unmusical sounds is located, one will see a bird with glossy black body and head and neck of a burnt coffee-color. It is the cowbird, and he and his wife both are precious vagabonds.

Most mother birds have instincts of housekeeping strongly developed, and build their nests with most careful efforts at concealment from possible enemies. The cowbird, on the contrary, not only fails to seek seclusion for her building, but fails to build at all. The duties of parenthood she calmly transfers to other shoulders.

In the month of May, when most birds are nestling with watchful-eyed tenderness over the future birdlings or fluttering anxiously off for a moment's stretch of wing, this dusky brown tramp may be observed stealthily hopping here and there, peering this way and that in evident search for something. It is a nest she seeks. Not an empty nest, if you please, where she may go to housekeeping in good honest fashion, but a nest with eggs already in it, showing that a home has been started. Here she pauses, hovers for an instant over the unprotected household and then is gone, having left among the smaller eggs a large white one with brown spots. Too lazy to build her own nest or take charge of her own family, she has thus solved the problem; and the poor sparrow or vireo or warbler whose nest she has selected becomes a foster mother to a clumsy fledgling who eats so much and grows so big that frequently the rightful occupants of the nest are starved or crowded to death.

Occasionally, however, Mrs. Cowbird's efforts are futile; for now and then a bright-eyed vireo, or more often a yellow warbler, detects the imposition, and promptly takes measures to rid herself of the undesired addition. Sometimes, when the bird is large enough, the egg is simply dumped forth upon the ground; sometimes a flooring is built over all the eggs, and a new family started in this second story; often the nest is simply deserted for another home in another spot.

A strange thing about it all is that, shabbily as these young cowbirds are treated by their own parents, no sooner do they begin to fly than they seek flocks of cowbirds and follow cowbird habits.—Selected.

## Maggie's Sparrow.

Maggie and her mamma lived in two small rooms away up on the top floor of an old house in the city. It was not a pretty place. Maggie had no pleasant yard or wide green fields to play in, nothing but the dirty city streets. Yet Maggie was a happy little girl. Her great treasures were her old rag doll and the pretty plant her Sunday-school teacher had given her.

One summer day Maggie had set her plant on the wide shelf outside their window. She had given it too much water that morning, and the water had run down through the flower pot and filled the saucer.

By and by Maggie saw a sparrow fly to the shelf, look up at her with a bright little eye, then hop quickly to the plant and take a long, deep drink from the saucer. He drank once, twice, then flew away.

Perhaps the brown sparrow told some of his friends about it, for some time later two more little sparrows came for a drink.

When Maggie told her mamma about it, her mother said: "Why, poor little birdies, how thirsty they must get these hot days! I will give you a small dish for them, Maggie; and you may fill it with water every morning, and put it out for them."

The next morning Maggie put out the small dish her mother gave her, carefully filled with fresh, cool water. Then she waited to see if the sparrows would come for a drink.

Sure enough, it was not very long before a thirsty brown birdie came, perched on the edge of the dish and had a good drink. Then what do you think he did? He jumped in the dish and had a bath! Such a splash and a spatter as Mr. Sparrow made! He seemed to enjoy it very much. When he had flown away, Maggie filled the dish with fresh water, all ready for the next thirsty little sparrow.

After that Maggie used to put the dish of water for the birds every morning, and every morning the bright-eyed birdies came for a drink and a good splashing bath.—Exchange.

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We have read of an old gentleman who, wanting a coachman, had all the applicants received in one room, out of which they came *singly* to another for examination, and then passed into a third to await his decision.

The principal question he asked each was how near he thought he could (as a test of skill) safely drive to the edge of a ditch? Some thought they could drive within a foot, others within less distances, but finally one replied, "I don't know, sir. I always drives as far off from the edge of the ditch as I can"—and he was employed.

In our judgment that is the kind of man we want in congress, cabinet and presidential chair.—*Geo. T. Angell.*

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# THE FIELD.

*"The World is my Country; to do good is my Religion."*

## Tower Hill.

The readers of UNITY have from time to time received so many impressions of Tower Hill from the summer denizens who haunt the woods, that in writing this letter I am making no attempt to tell anything new, nor to tell the half that there is to be told; but as no two impressions are exactly alike, each savoring of the individuality behind it, possibly there may be interest to some in reading yet another point of view upon the subject of this attractive spot. To the uninitiated, perhaps, a description of the natural settings of Tower Hill may not come amiss.

Imagine, then, if you will, a hill about two hundred feet in height, standing out solitary and alone, commanding a view far-reaching and very beautiful.

The Rigi-Kulm, as it rises in its isolation, detached from base to summit on all sides from other peaks, overlooks a scene of unsurpassed extent and variety among the mountains of Switzerland; so, in like manner, Tower Hill, standing out individually and insulated, commands a view of wider range and far greater charm than do some of the higher hills in this vicinity. From its summit, which is marked by an ever-revolving windmill furnishing power for the best and purest of water, there stretches out in all directions a panorama of wonderful beauty. The Wisconsin River winds in and out its serpent-like, silvery form among pastures and meadows of gently waving grasses and grains. Extensive groves of thickly wooded trees, whose foliage makes bouquets of wondrous coloring in variegated shades of green, are scattered here and there, and, rising from their dense shade, are gently sloping hills and undulating farm-lands, while in the background, forming an almost circular rim, rises a range of higher hills, inclosing, as it were, this valley into one cyclorama of surpassing loveliness.

On the west side of Tower Hill are nestled among the tall pines and oaks, elms and maples, a few small cottages, not a dozen in number, and a lesser number of tents. These are almost concealed from view of one another and from the road-traveler by the dense foliage which grows all around. The wide-spreading branches of the trees, extending over and above the cottages, afford the necessary protection against the encroachments of the summer sun, and we can truthfully claim a cool climate as one of our many blessings.

One clearing only has been made on the hill where the sun reigns supreme and where the lawn mower interferes with the natural growth of life, and this forms a fitting entrance to the encampment grounds and an approach to the dining hall, a low, frame building which partakes in all of its appointments of the simplicity which characterizes this little nook and its people. Here, away from the sound of railroad or the hum and stir of the city, away from the conventional proprieties of dress and its devotees of the fashionable resort, congregates a goodly number of people in the quiet obscurity of the forest.

Maryland, California and Oregon has each a representative; so, too, have many other states; but Illinois, Iowa and Wisconsin have sent the largest quota of human life. Our favorite trysting place is in the pavilion, where every morning for a couple of hours we gather together to hear Mr. Jenkin Lloyd Jones enlarge our appreciation of the poets by his delightful readings and his happy way of sharing with us his own keen understanding and broad knowledge of this and other lands.

Last week was devoted to the study of the pre-Raphaelite school of poets and painters. John Madox Brown, the Rossettis, Burne-Jones and William Morris lifted us up into a region of lofty ideals and achievements. We learned through their prose and verse to better appreciate what a unique and delightful fellowship that must have been of this little brotherhood of men who combined their efforts and work to purify art and to ameliorate the conditions of their fellow-men. Happily, we have another week in which to learn more of this coterie of "brave hearts and true," who did so much to elevate the taste and moral standards of England in this century. A valuable aid to the appreciation and enjoyment of this school of artists has been afforded us through illustrated lectures, which Mr. Jones has given us on several evenings. Thus far the stereopticon slides have revealed to us excellent reproductions of the paintings of the pre-Raphaelite school, many of which have been illustrative of the subjects which formed the themes of the poems studied in the morning lecture. The rest of this course includes lectures by Mr. Jones on Glastonbury, Les Miserables, John Brown and Munkacsy, and, in addition, Mr. Simmons, of Minneapolis, will give three lectures on Ruskin and one on Dante.

To the lover of nature opportunity is frequently given of becoming acquainted at close range with the animals and birds of this region. Mr. T. Lloyd Jones, of the Hillside Home School with his boxes of rattlesnakes and woodchucks, and Hon. R. L. Joiner have been able to arouse considerable appreciation of what heretofore we had considered of minor attraction and interest in the animal kingdom.

In our walks and talks in the woods with Mr. Chester Jones we have materially enriched our knowledge of our "little feathery brothers of the air," and to the sojourners on Tower Hill it will be no difficult task hereafter to distinguish the kinds and varieties of birds, with their calls, which flutter around in the Wisconsin woods.

The following three weeks of the summer school will be devoted to the dramas of Victor Hugo, the apocryphal literature of the Jews; the master bards, Browning, Emerson and Whitman. Also, a continuation of the studies from nature, by the professors above mentioned and by Professor L. S. Cheney, Dr. L. G. Libby and Professor Marshall, of the University of Wisconsin, and Professor Perisho, of the Platteville Normal School.

I have left it to the last to make mention of what to me is the greatest charm of Tower Hill encampment grounds. It is pre-eminently a place in which one can break away from the artificialities and superficialities of life; away from the wear and tear of the busy working world, to find rest and repose. Here, where the only sounds which greet the ear are nature-sounds—the singing of birds, the pattering of the rain and the sighing of the wind; here, where the silent ministers of nature are the only toilers, and where they teach us their lesson—

> "Of toil, unsever'd from tranquillity;
> Of labor, that in lasting fruit outgrows
> Far noisier schemes, accomplished in repose,
> Too great for haste, too high for rivalry."

We can hardly fail to gain that renewal of body and mind, that refreshment of soul, which will the better enable us to resume the duties of life, and, let us hope, to so pursue them as that they will partake of Tower Hill woods in their fecundity, their beauty, their naturalness, their simplicity and their sweet tranquillity. MARY B. HANCOCK.

July 24, 1900.

CHICAGO.—Fellowship Congregational Church is a name significant of the times for fellowship is another name for love. Ground has recently been broken for a new church building for a society of this name at Sixty-fourth street and Drexel avenue. This is a time when churches are trying to utilize the out-of-doors. The Cumberland Presbyterian church in Woodlawn gave a "Merry Milkmaids' Entertainment," whatever that might be, and the choir boys of several Episcopal churches are off at their summer encampments.

## Books Received.

*G. P. Putnam's Sons. New York and Boston.*

Talks with Barbara. By Elizabeth Knight-Tompkins.

Hilda Wade. By Grant Allen, with ninety-eight illustrations by Gordon Browne.

The Representative Significance of Form. An Essay in Comparative Aesthetics. By George Lansing Raymond, L. H. D.

*The Macmillan Co., 66 Fifth Ave., New York.*

The Reign of Law.—A Tale of the Kentucky Hemp Fields. By James Lane Allen, with illustrations by Harry Fenn and J. C. Earl., pp. 385, $1.50.

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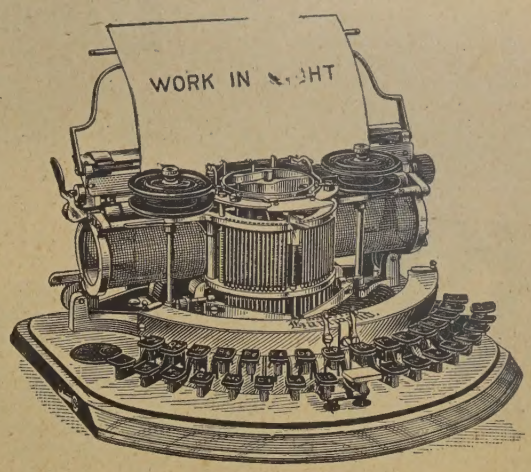


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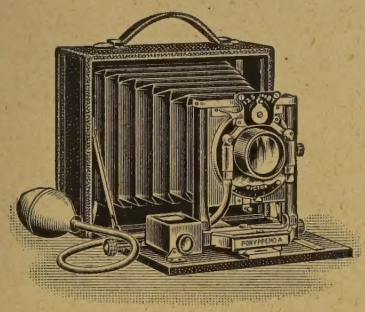

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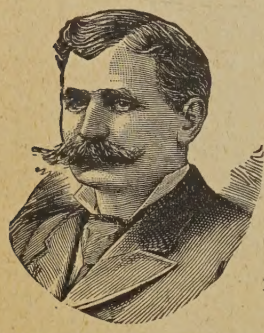

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